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Protestant Episcopal Church

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REPORT  
*of the*  
Commission to China

October, 1927—March, 1928



# Report of the Commission to China


October, 1927—March, 1928

Issued by the

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**T**HIS Report of the Commission to China was submitted to the Department of Missions on April 24, 1928, and to the National Council on April 25, 1928.

The action taken upon each section of the Report immediately follows the section.

# REPORT OF THE COMMISSION OF THE DEPARTMENT OF MISSIONS TO CONFER WITH THE BISHOPS IN CHINA

THE Commission arranged by the Department of Missions\* at the request of the Bishops in China to confer with them concerning the conditions in the China Mission, respectfully submits the following report:

## ITINERARY IN CHINA

The Commission sailed from Vancouver on October 13th, 1927, spent October 25th and 26th in Japan and arrived in Shanghai on October 29th. Its time in China was divided as follows:

Diocese of Shanghai:	October 29—November 14
	December 1—December 10
Travel from Shanghai to Hankow:	November 14—November 20
Diocese of Hankow:	November 20—November 26
Travel from Hankow to Wuhu:	November 26—November 28
Diocese of Anking:	November 28—November 30
Travel to Shanghai:	November 30—December 1

Travel to Shanghai included a visit of several hours to Nanking. On the way to Hankow part of November 17th was spent in Wuhu and part of November 19th in Kiukiang, both in the Diocese of Anking.

On the journey from Shanghai to Hankow the Commission was accompanied by Bishop Huntington of the Diocese of Anking, Mr. M. P. Walker, Treasurer of the China Mission, and Miss Regina B. Lustgarten of the Diocese of Hankow, who was kindly loaned to the Commission by Bishop Roots, to act as its secretary and remained with the Commission during its visits in China and to the Philippine Islands. Mr. Walker remained with the Commission until its return to Shanghai on December 1st.

Of the forty-two days the Commission was in China, twenty-five were spent in Shanghai. The reasons for this were:

(1) Most of the missionaries remaining in China were residing in Shanghai at the time of the Commission's visit. The only places outside of that city where missionaries were in residence were Hankow, where sixteen members of the Hankow and Anking staff were living, and Wuhu, where there were two. Shanghai, therefore, gave better opportunity than any other center for personal and group conferences.

(2) Travel was slow and uncertain. The Commission visited every place in the three dioceses in China where Americans were in residence. The judgment of the members of the Commission agreed with the advice of the Bishops that it would be unwise to attempt to visit places like Anking,

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\*This action was taken at a special meeting of the Department of Missions, March 18, 1927.

Ichang and Shasi, where steamer connections were uncertain and where there was danger of much loss of valuable time.

(3) Shanghai is the headquarters for all the larger missions in China and was the best place to meet the administrators and missionaries of other communions than our own.

#### USE OF TIME IN THE DIOCESE OF SHANGHAI

During the days spent in Shanghai the Commission found its time fully occupied. It had the privilege of attending the sessions of the Standing Committee of the Chung Hua Sheng Kung Hui on October 31st. It met with the House of Bishops of the Chung Hua Sheng Kung Hui on November 1-4. It was present at the consecration of Bishop Ding as Assistant Bishop in Fukien. On November 5th, it held a preliminary conference with the Bishops of Hankow, Anking and Shanghai. In December it met with the same three Bishops and the Bishop Suffragan of Hankow on parts of five days. Three days were given to personal interviews with Chinese members of the Shanghai staff and to the lay members of congregations, both men and women. Conferences lasting one day each were held in Shanghai with the Chinese and American workers of the evangelistic, educational and medical staffs.

Many personal conferences were held with Chinese and foreigners that were not included in the regular program of appointments.

Visits were paid on Sundays to St. Peter's Church and the Church of Our Saviour, Shanghai, and to Grace Church, Soochow.

St. Luke's Hospital and St. Elizabeth's Hospital in Shanghai were visited and inspected.

Two conferences were held with representatives of the Alumni Committee of St. John's University.

Conferences were held with the administrators of the various mission bodies having headquarters in Shanghai and with the officers of the China Christian Educational Association.

#### USE OF TIME IN THE DIOCESE OF HANKOW

In the Diocese of Hankow the Commission met with the diocesan Executive Council for a day and a half. It also met the Hankow Clergy Club, the Hankow branch of the Women's Missionary Service League and with the members of the foreign staff. It held conferences with committees representing the clergy, catechists, biblewomen and teachers.

It conferred with the representatives of other mission bodies and held many personal conferences with missionaries, both Chinese and American.

It met a large congregation in St. Paul's Cathedral, which represented all the Wuhan congregations. It later had the opportunity of meeting some of the members of St. Michael's Church in Wuchang.

It visited all the churches in Wuchang and Hankow as well as Boone University, St. Hilda's School and the Church General Hospital.

#### USE OF TIME IN THE DIOCESE OF ANKING

In the Diocese of Anking the Commission inspected the badly damaged property of St. John's Church, Kiukiang, St. John's Middle School and the adjoining residences.



Two very profitable days were spent in Wuhu in a conference with the American members of the Anking staff who had come from Shanghai for the purpose, and most of the Chinese clergy of the diocese.

Everywhere the Commission enjoyed the unfailing hospitality of American friends, who opened their homes to its members, and of the Chinese who graciously arranged for characteristic Chinese feasts.

In addition to the time spent within the China dioceses related to our own Church, the Commission was in Hong Kong for two days en route to the Philippine Islands, and in Canton for one day on the return journey.

#### FAST AND COMPLEX PROBLEMS

China's problems are so vast and varied that they cannot be adequately defined or discussed in a brief report; the mission work of all communions is carried on amidst conditions impossible for the average westerner to visualize or understand.

There has been no effective central government for several years. No less than ten separate governments were in existence in December, 1927. During the sixteen years since 1912, when the Chinese republic came into existence, there have been eight presidents and about forty-five cabinets, with an average life of four months. There is no constitution, no representative assembly, no adequate administration of justice.

One result is that disorder, banditry and crimes of violence are widespread and frequent. China's patient and industrious millions see their homes robbed and often destroyed, their crops carried off or ruined, their business wrecked, their families broken up and their women folk shockingly mistreated. Often whole communities are wiped out with utmost cruelty. The soldiers who should be the protectors of the people are their greatest oppressors.

Civil leaders, if any can be found, are practically impotent. Military despots are in the saddle. Assurances given by civil authorities that property will be protected, or in cases where it has been occupied, will be restored, are ignored by the military.

Russian intrigue and influence have everywhere brought little but destruction and sorrow to the people. Russia's atheistic communism has sought to influence the masses against all religion.

In the face of such conditions the wonder is that the Christian community in China has been able to carry on at all. That it has carried on is convincing evidence of the reality of its faith and courage.

## I. EVANGELISTIC WORK

THE withdrawal of the missionaries in the winter of 1927 from their stations in the interior did not stop parochial activities. Nowhere were Church services and the sessions of the primary schools suspended except during the actual military occupation of the mission compounds. In many cases, even when the soldiers were in possession of the buildings, the Sunday services were carried on. The attendance has naturally fallen off. When it was dangerous for the civilian to appear on the streets and worship had to be conducted behind barred doors, while anti-Christian demonstrations were staged in front of the churches, large congregations could not be expected.

The faith of many was tested and there were some defections. The loyalty of the great body of Chinese Christians has been remarkable. The Chinese clergy and other workers have remained at their posts and have not only faithfully shepherded their congregations but by their firmness and good sense have protected Church property and averted much damage.

In the neighborhood of Shanghai, where the foreign defense force seemed to offer a measure of protection, this might have been expected. Bishop Roots has been able to remain continuously at Hankow and the encouragement of his presence was felt throughout the region. In the Diocese of Anking, from which it was necessary to withdraw all foreigners, and even in the more remote parts, the fidelity of the Chinese staff, save in few instances, has been unshaken. Too much praise for their steadfastness cannot be given to them.

In considering the future of the evangelistic work in China as distinguished from that which is institutional, three topics appear to the Commission to require discussion:

- (1) The training and support of native workers.
- (2) The promotion of self-support.
- (3) The transfer of control to the Chinese Christians.

### (1) THE TRAINING AND SUPPORT OF NATIVE WORKERS

#### (a) *The Clergy:*

All the American bishops agreed that a demand for a large and rapid increase of Chinese clergy no longer exists. The places of those who will soon reach the age of retirement must be supplied and the normal growth of the Church in the sphere of our responsibility must be provided for. To ordain more than the number needed to meet these conditions would be an embarrassment.

Speaking at the Evangelistic Conference held with the Commission in Shanghai, the Rev. Dr. Tong, Acting Dean of the Central Theological School, said that he felt that the Church had extended too rapidly in the beginning by opening up too many new stations and scattering the Church's forces too widely. The situation now called for intensive work with the emphasis on the quality rather than the quantity of the clergy.

At present there are three theological schools in the Yangtze Valley, that at Boone University, Wuchang, the Central Theological School at

Nanking and one at St. John's University. The Boone institution was temporarily closed in the spring of 1927. The five candidates from the Diocese of Hankow together with the three from the Diocese of Anking are pursuing their studies with six Shanghai candidates at St. John's University, under the direction of Rev. Dr. John W. Nichols. Because of conditions in Nanking, the Central Theological School moved bodily about the same time to the St. John's University compound at Jessfield. Its fourteen students are studying under the direction of the Rev. Dr. Tong. The apparent anomaly of two schools carried on side by side, is made necessary by the fact that in the one institution the instruction is in English and in the other in Chinese.

In the opinion of some Chinese and Americans, in which the Commission understood all the American Bishops agreed, the requirements of all three dioceses could be met by concentrating the training of the clergy in one institution, namely the Central Theological School at Nanking. The new buildings of this school were completed early in 1927 and have since been continuously occupied by soldiers. At the time of the Commission's visit, the compound was a military camp. Boys in ragged and dirty uniforms were quartered in the houses, appropriating for fuel such wood work as seemed to them superfluous, kindling their cooking fires in any convenient angle of the buildings and drilling on the neglected grounds. If this military occupation is not prolonged, the premises can be rehabilitated probably at a moderate cost, as the fabric does not seem to be seriously damaged. The buildings are adequate for immediate need and the grounds are sufficient for necessary expansion. The time seems ripe for consolidation of our theological instruction in this one institution.

The prejudice against the use of English in schools, which, fostered by a mistaken patriotism, was active several months ago, has greatly diminished. So far as a training for the ministry is concerned, until many more standard works have been translated into Chinese, or better still, produced by native authors, the ability to read English is indispensable to the student. It was the opinion of Bishop Roots, in which the other American Bishops concurred, that the ministry must have some English education. In the consolidated institution, therefore, English would have a large place in the curriculum.

It is also the opinion of the Bishops that the intellectual standard should be kept high and a normal requisite for matriculation should be graduation from Boone or St. John's University or from an institution of similar rank. This would not mean the ordination of none but college graduates. Exceptional circumstances, in China as in the United States, warrant the ordination of men whose qualifications give promise of usefulness in the ministry in spite of the absence of university training. The Bishops and the Standing Committees must be the judges in such cases. But the need for an educated ministry is so insistent that deviation from a normal standard must be allowed with caution.

Excellent as has been the work done in the training of the clergy for the work in China, improvements can undoubtedly be made. With changing social conditions in China it would seem reasonable to expect that in the future candidates for the ministry should be, as a rule, unmarried and the Church relieved of the necessity of supporting the family during the prospective clergyman's course of study, as is often the case at present. The training of unmarried men involves also less responsibility for the Church in the event that

the man proves, during the time of training, not likely to be successful in the pastoral office.

With one such well equipped theological school, the advisability of sending men to the United States, at the expense of the Church, would be less apparent. There will always be a few students of unusual attainments, who will become more useful to the Church if they are afforded the advantage of travel and post-graduate study. Such picked men, particularly if they have been tested by eight or ten years of parish work, might profitably be given a period of foreign study.

While some of the Chinese clergy who have studied abroad have profited greatly by their experience as indicated by the work they have done after their return to China, it is unfortunately true that in other instances an undue sense of personal importance, has shown that the experience has hindered rather than helped future usefulness.

It may be the time has come for the Department of Missions to agree with the Bishops in China that it will provide support for a certain number of Chinese in each diocese, on the present scale of salaries, with the understanding that the total so provided may be used for the support of a larger number of clergy, if desired, but not for a smaller number than originally agreed to.

Unless political and economic conditions in China improve greatly in the near future, it may be necessary and wise to suspend, temporarily, the training of Chinese for the ministry, after the 23 students at present enrolled in the three theological schools have been graduated. These students are distributed as follows:

	St. John's T. S.	Boone T. S.	Central T. S.	Total
Shanghai .....	2	0	5	7
Hankow .....	0	5	2	7
Anking .....	2	3	4	9
	<hr/>	<hr/>	<hr/>	
Total .....	4	8	11	23

Number of candidates to graduate in June, 1928:

	St. John's T. S.	Boone T. S.	Central T. S.	Total
Shanghai .....	0	0	2	2
Hankow .....	0	4	1	5
Anking .....	1	1	4	6
	<hr/>	<hr/>	<hr/>	
Total .....	1	5	7	13

Number of candidates to graduate in June, 1929:

	St. John's T. S.	Boone T. S.	Central T. S.	Total
Shanghai .....	2	0	3	5
Hankow .....	0	1	1	2
Anking .....	1	2	0	3
	<hr/>	<hr/>	<hr/>	
Total .....	3	3	4	10

Central Theological School has three students from other dioceses. St. John's has three students from Fukien.



No new students were admitted in the autumn of 1927. There are therefore only two classes at present in the three schools. There are no students to graduate in 1930.

There seems to be an increasing tendency in some parts of China for Chinese clergy to concentrate in larger centers and to engage in work in institutions or in work of educational, secretarial or executive character rather than in necessary parochial and evangelistic activities.

(b) *Catechists and Biblewomen:*

There is much dissatisfaction with the status of catechists and biblewomen. This was expressed by both native and foreign workers. Drawn in many cases from the less privileged people, frequently of small ability, with training necessarily limited to two or three years, their continuance was questioned more than once. This was specially true of the catechists. Nevertheless, it should be remembered that some of the faithful and successful clergy of today began their ministry as catechists.

In some cases the catechist has been doing work which the priest himself ought to be doing. In other cases they have been called upon by the Chinese clergymen to do work of a general utility character which could be done by lay members of the parish, by the sexton or the personal servant of the clergyman. Catechists have done useful work in arranging and conducting preaching services for non-Christians, in visiting non-Christian homes, in giving preliminary instruction in Christian faith and living. They cannot, however, take the place of the clergyman in pastoral visiting, or in preparing candidates for baptism or similar important pastoral duties.

When a Chinese clergyman is in charge of a parish and has the assistance of a catechist, there is a question whether this insures the best development of clerical ability and activity. In a large parish where the clergyman needs assistance, it can usually be given better by a deacon than by a catechist. At the present stage of the development of the Church in China the question may fairly be raised whether it is wise to continue training catechists. Many feel that the present need is for well trained clergy rather than for partially trained, paid lay workers.

In practically every country mission station, the primary school conducted by the Church is one of the most important features of its work. Frequently there is hardly need in such small places for both a catechist and teacher. It would seem practicable to give the teacher such additional training as would enable him to discharge effectively the duties now discharged by the catechist. Such a combination of duties would not merely mean economy. More important would be the fact that the teacher would have some definite religious work to do and would be a man of better education than the average catechist.

In St. Peter's parish in Shanghai, a self-supporting congregation, the services of a catechist have been dispensed with. The congregation is divided into groups, each with its volunteer leader, who organizes meetings in private homes to which non-Christians of the neighborhood are invited. Where the congregation is strong, such an arrangement is to be commended, but in weak city missions and particularly in country villages, scarcely touched as yet by the Church's influence, there is a field for paid lay workers, both men and women. It is evident that great care must be used in the selection of candidates for such positions, both for their character and ability, and that such a

measure of instruction must be afforded them and such a reasonable stipend paid as will insure their self-respect and maintain the dignity of their calling.

(c) *Salaries of Native Workers:*

Due in part to the high cost of supporting armies in China, to the unregulated imposition of taxes and to frequent looting and destruction of crops and of property, the cost of living in China has increased to some extent in the last few years.

From both clergy and lay workers, particularly in Hankow, complaints have reached the Commission that stipends are no longer adequate to meet living expenses. Anxiety was expressed for the education of their children, for medical allowances and for provision for old age.

All this was set forth in a letter addressed to the Commission by the Hankow Clergy Club. The Commission regarded this as a private communication, discussed it with a committee of the Hankow clergy and has been gathering information with regard to the salary scale of other communions as compared with our own and the income provided for the clergy as compared with the income of the average members of their congregations. The Commission was astonished to find that this letter had been made public.

The investigation of the Commission revealed the fact that the salaries provided through the appropriations of the Church in the United States are considerably larger than the salaries provided by the mission boards of other communions, including the Church of England. It is obvious that some embarrassment may result in the other dioceses of the Chung Hua Sheng Kung Hui if further increases are made in the salary scale of the Dioceses of Hankow, Anking and Shanghai. In this connection it is proper to say that the Commission received no formal request for increased financial support from the Chinese staff, clerical or lay, in the Dioceses of Anking and Shanghai.

There can be no question of the justice of providing a reasonable support for faithful Chinese workers. On the other hand, care must be taken to avoid creating standards of support which the Church in China would be unable to maintain, except in the case of a few of the larger city congregations.

With reference to sick benefits and old age pensions, the Commission has no recommendation to make. It would be highly desirable for the Chung Hua Sheng Kung Hui to have a pension fund for the Chinese clerical and lay workers. The Chung Hua Sheng Kung Hui should act as a unit and should take the initiative. Indeed, an ineffective beginning has been made. It is doubtful whether any adequate policy can be devised without the co-operation of the missionary organizations in the United States, Canada and England.

The entire question of salaries for native workers should be considered in relation to the stipends paid not only by the English and Canadian Church missionary organizations at work in China but also by other Christian bodies at work in China.

After conference with the Bishops of Shanghai, Hankow, and Anking, your Commission believes that an immediate readjustment of salaries to be reasonable in the case of catechists, teachers and biblewomen, and recommends the following scale of stipends, suggested by the Bishops and to go into effect beginning March 1, 1928:

PROPOSED NEW SCALE AS RECOMMENDED BY THE BISHOPS

	Present Salary per month	New Salary per month	Increase per month
CATHECHISTS			
First Grade.....	\$28.00	\$32.00	\$ 4.00
Second Grade.....	23.00	30.00	7.00
Third Grade.....	18.00	28.00	10.00
MEN TEACHERS			
First Grade.....	28.00	32.00	4.00
Second Grade.....	23.00	30.00	7.00
Third Grade.....	18.00	28.00	10.00
WOMEN TEACHERS			
First Grade.....		22.00	
Second Grade.....		20.00	
Third Grade.....		18.00	
BIBLEWOMEN			
First Grade.....	18.00	22.00	4.00
Second Grade.....	15.00	20.00	5.00
Third Grade.....	13.00	18.00	5.00

All the foregoing amounts are in Mexican Dollars.

(2) THE PROMOTION OF SELF-SUPPORT

The slow growth of self-support in the Chinese Church is a matter of concern both to the foreign missionaries and to the native Christians.

Diocese	Number of Congregations	Number of Baptized Members	Self-supporting Congregations
Anking .....	29	3,704	none
Hankow .....	44	6,888	1
Shanghai .....	53	6,875	3
Total ....	126	17,467	4

It must not be forgotten that China as a whole is desperately poor. Great multitudes live on the margin of subsistence. The distress has been tremendously increased by the horrors of civil war and the present state of anarchy. While rival war lords have been enriching themselves, the people have suffered without redress. The financial ability of the country has been impaired.

Nevertheless, poverty alone does not account for the material weakness of the Church. Our congregations are made up for the most part of people, the majority of whom are middle class, from the Chinese point of view. There are many in the congregations who are very poor and some who are relatively well-to-do. At a conference on evangelistic work held in Shanghai with the Commission, the Rev. T. M. Tong remarked that wealthy Chinese Christians had never been trained to give. Poor Christians in Shanghai give more, proportionately, than the rich. In the past the Christians were not made to give when they entered the Church. They have learned to get rather than to give. Frankly stated, this means two things. They have fallen into the habit of thinking that spiritual privileges were to be provided for them instead of their accepting responsibility to provide them. In some cases the generosity of the Church in the United States has been misunderstood by the Chinese Christians. In general the principle of stewardship seems to have

been insufficiently emphasized by the Chinese clergy and American missionaries.

At the conference referred to, Mrs. Chang, the diocesan President of the Women's Missionary Service League said: "The use of too much foreign money hinders the movement of the Church towards self-support."

At a meeting with the American Bishops, Bishop Graves of Shanghai expressed the opinion that no more churches should be built for the Chinese exclusively by means of gifts from the United States.

Both of these remarks, representing as they do the best opinion of native and foreign workers, imply that it is probable that it will not be necessary for the Church in the United States in the future to give as largely as in the past for building churches in China. Chinese Christians may reasonably be expected to provide a large part of the money needed for this purpose. It will be necessary for the Church in the United States to continue its gifts not only for the maintenance but for the equipment of schools, colleges and hospitals. In special instances such help should also be given for the erection of churches.

A fact that impressed the Commission in the Diocese of Hankow was that in every Chinese proposal involving the expenditure of money, it was assumed that the American Church would supply the funds. Such an attitude indicates the failure of the native Christians to achieve a sense of financial responsibility.

It seems to the Commission that the time has come to throw as much as possible of the financial burden of carrying on the Christian enterprise in China upon the native constituency.

With this in view the Commission addressed a letter to the three diocesan Bishops containing three suggestions for developing self-support:

- (1) That beginning not later than 1930, financial aid to existing congregations for the support of clergy, catechists and biblewomen and other workers, be reduced by five per cent each year through a period of twenty years.

- (2) That wherever sextons are supported by funds from America, this expense be assumed at once by the congregations.

- (3) That Chinese congregations should be required to pay whatever amount they can towards the support of their clergy, instead of allowing them to receive full salary from mission funds while the amount that might be paid by the congregation is set aside as a parochial endowment fund. The Commission learned that when the Bishops have deprecated this method, some congregations have objected to a change, insisting upon the importance of securing endowments for the future.

The diocesan authorities may well be encouraged to promote the training of the native congregations in the principles of budget making. It was a great pleasure to learn that many of the Chinese congregations are giving consideration to the making of budgets. In some cases a modified form of the Every Member Canvass is being used, and the weekly envelope offering is a vogue. As a rule, however, monthly subscriptions are preferred, on the ground that in the case of salaried people it is more convenient to pay monthly. Necessity still exists for throwing larger responsibility for raising and dispensing local funds on the people, in the conviction that in no other way will the precepts of stewardship be so well illustrated and enforced.



### (3) CHINESE CONTROL

That one aim of mission work in China should be the creation of a self-directing as well as a self-supporting Church may be taken for granted. But to turn over to people, not prepared to assume it, the control of property they have not paid for, and the management of large enterprises they have not established, would be to undo the work of years and set back the conversion of China for generations. The best judgment of the Chinese themselves endorses this opinion. The Chinese agitation for control is confined to a few extremists whose enthusiasm outruns their judgment and who overestimate their ability to administer trusts properly under the existing conditions in China.

In its effort to serve the spiritual welfare of the Chinese, the Church in America has spent considerable amounts of money for the purchase of land and the erection of churches, schools, hospitals and other buildings. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America is the trustee through which the gifts for these purchases of land and buildings have been made and by which they are now held. The purpose of the Society, as stated in its charter, is "the conduct of missionary operations in all lands." As trustee for those making gifts for the foregoing purpose the Domestic and Foreign Missionary Society is bound to do everything in its power to insure the security of these properties and their use exclusively for the purpose contemplated by the donors. To guarantee the continued security of this property, so far as anything can be secure in a country where there is no responsible government, the titles must remain vested in the Domestic and Foreign Missionary Society. Furthermore, the administration, use and possession of such property must remain in the hands of the Society and its authorized representatives in China. It must be understood that at this time no transfer of any description can be entertained.

As regards the local ecclesiastical concerns of each diocese of the Chung Hua Sheng Kung Hui and of the work supported by the gifts of the people in each diocese thereof, authority will naturally be exercised in the manner provided for in the constitution and canons of each diocese.

As regards work supported by gifts from the United States, made in accordance with the purpose of the Domestic and Foreign Missionary Society as set forth above, responsibility for proper administration must remain in the hands of the Bishops of such dioceses and their advisors, as provided for in the canons of the Protestant Episcopal Church in the United States, regarding the administration of missionary districts, and in consultation with the Department of Missions in the United States.

The selection and appointment of missionaries and assignment to their tasks, will naturally continue as the joint responsibility of the Department of Missions and the Bishop of each diocese. It is assumed, of course, that the Bishops will in the future, as in the past, confer with their advisors, both Chinese and American, with regard to the most effective use of the missionary staff, both Chinese and foreign. Responsibility for decision, must inevitably remain with the Bishop.

As the number of trained and qualified Chinese workers increases the number of the American members on the staff will naturally decrease. Funds thus released can then be used by the Church in America for its mission work elsewhere.

At present, very few educational and medical leaders are qualified to assume entire responsibility in institutions. Naturally the missionaries are anxious to advance the Chinese to places of trust as fast as competent men are found. This indeed, has already been done.

In the matter of parochial authority the avenue for Chinese control is open and such authority is being exercised now under the canonical direction of the Bishop. The next step in the development of responsibility would be the election of native priests to the episcopate.

There are two plans for native bishoprics in operation in the mission field. The Japan method, illustrated by the Dioceses of Tokyo and Osaka, has been to create new jurisdictions, largely supported by native money and to place their supervision in the hands of native Bishops wholly supported by their own people. The adoption of such a plan in China, apart from other considerations, must await the further development of self-support.

The method hitherto followed in China, as in the case of the English Dioceses of Chekiang and Fukien, has been to elect Chinese assistant bishops. The chief obstacle to the choice of a Chinese for the office is the discovery of candidates able to command the allegiance of the native Christians. Family relationships play a part in Chinese life beyond the comprehension of the foreigner. Both Bishop Sing, of Chekiang, and Bishop Ding, of Fukien, are fortunate in their families, but any Chinese elected to the episcopate is sure to have a difficult time and needs the support of foreign authority. Nevertheless, the development of a Chinese episcopate must be kept as a goal before us. It must be remembered that as the foreign missionary's advice and initiative will be needed for a long time to come, so it will be long before foreign Bishops can be altogether withdrawn.

The transfer from foreigner to Chinese, seemed to the Commission to be progressing normally. The question is not as acute in the Sheng Kung Hui as in other Chinese churches. The reason is found in the nature of the Church itself. There is no sharp distinction made between Church and Mission as there is in other religious bodies. Clergy, whether Chinese or foreign, whether supported by Chinese funds or funds from abroad, are clergy of the Chung Hua Sheng Kung Hui and as such, equal members of the diocesan synods and subject to the same canonical provisions. The relationship between the Chinese Church and the foreign churches which subsidize it, like the relation between the clergy and the congregations within the diocese, is cemented and interpreted by the office of the Bishop, who is, as he has always been, historically, the center both of administration and spiritual unity.

## ACTION ON EVANGELISTIC WORK

THE following action has been taken upon the section of the Report dealing with Evangelistic Work:

(1) That the Department of Missions requests the Bishops in China to give further consideration to a plan for concentrating all theological education in the Central Theological School, Nanking, with instruction in Chinese only or in both Chinese and English as may seem best and to advise the Department of Missions how such a plan can be put into operation.

(2) That in view of the natural desire of the Chung Hua Sheng Kung Hui to care for its own ecclesiastical affairs, the Department of Missions calls the attention of the Bishops and the Standing Committees of the Dioceses of Shanghai, Hankow and Anking to the fact that the Church in the United States is not to be expected to provide automatically for the support of any clergymen in addition to those already provided for in the appropriation schedules, except those to be ordained after graduation at the close of the academic years, 1927-1928 and 1928-1929.

The Department of Missions recognizes responsibility for providing support during study for the twenty-three candidates from the Dioceses of Shanghai, Anking and Hankow now enrolled in the combined theological schools conducted at St. John's University, and whose preparation for the ministry will be completed not later than the close of the academic year of 1928-1929.

(3) That the Department of Missions informs the Bishops in China of its desire to confer with them in reference to plans looking to the greater self-support of the Chinese clergy by the Chinese Church.

(4) That the Bishops in China be requested to exercise special care in selecting Chinese for post-graduate study in the United States and to confer with the Department of Missions, before making arrangements for such study, in all cases where it is planned to use any appropriated funds to aid in meeting the cost of travel, tuition fees, support for the student, or support of his family in China.

(5) That the Department of Missions inform the Bishops in China that it is not prepared at this time to approve proposals for an increase in the salaries of Chinese clergy supported in whole or in part by aid from the Church in the United States.

(6) That since the present need of the Chung Hua Sheng Kung Hui seems to be primarily for clergy prepared to exercise effectively the pastoral office, the Department of Missions is not prepared at this time to approve proposals for the setting apart of additional clergy for research and other similar literary work.

(7) That the Department of Missions approves the new scale of salaries for catechists, biblewomen and teachers as shown on page 13 of this Report on the condition that:

(a) Payments under the new scale can be made without increasing the total amount now appropriated in the 1928 schedule for the salaries of catechists, biblewomen and teachers.

(b) The emergency allowance for children be not continued.

(c) The foregoing scale to be effective from July 1, 1928.

(8) That the Department approves the suggestions made in the letter of the Commission dated December 8, 1927, to the Bishops in China concerning gradual reductions in appropriations, the immediate assumption by congregations of the expense for sextons, and the creation of parochial endowments, and requests the Bishops to inform the Department of Missions, as soon as possible, of steps taken to carry out these suggestions, with the understanding that they apply to existing work only.

(9) That since it is impossible for the Church in China to fulfill its function as a national Church until it is truly self-supporting, the Department of Missions assures the Bishops in China of its readiness to co-operate in plans for enabling the Church to become self-supporting and suggests specifically that whenever Chinese clergy come to the United States for study and whenever American clergy return on furlough, the Bishops instruct them to confer with the Secretary of the Department of Missions about plans for learning the methods used by congregations in America for educating their people in the principles of stewardship.

(10) That the Bishops in China be informed that until further action is taken, all titles to property purchased with funds given by the Church in the United States, are to remain vested in the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

(11) That the Bishops in China be informed that appropriations not expended because of reduction in the number of Americans in the several dioceses in China, will not be available for other purposes in China, unless specifically re-appropriated therefor.

(12) That the Bishops in China be informed that responsibility for the administration of work, supported by gifts from the Church in the United States in accordance with the purposes of the Domestic and Foreign Missionary Society, must remain as one of the duties of the Bishop of each diocese and his Council of Advice, as provided for in the canons of the Church in the United States.

(13) That the Bishops in China be informed that the selection and appointment of missionaries and their assignment to their tasks will necessarily continue as the joint responsibility of the Department of Missions and the Bishop of each diocese.

(14) That the Bishops in China be reminded of the action of the Department of Missions at its meeting February 8, 1927, providing that under present conditions, no buildings are to be erected with funds from the United States, without first securing the approval of the Department.



## II. EDUCATIONAL WORK

THE future of Christian education is the most important question facing Christian missions in China today. With few exceptions the communities that have worked in China have invested large sums of money in property and maintenance and have enlisted in the work some of the ablest men and women among those who have dedicated their lives for the purpose of giving the Gospel to China.

In the early days of missionary effort, missionaries were quick to see China's deep need of an education that would develop character and equip the people for useful living. In those days, the old system of literary examination was still in vogue. The one thing that could be said in its favor was that it was democratic. Any youth, however humble, however obscure the village in which he lived, might aspire to public office provided he could study under some old style school master and pass the required examinations.

For two generations missionaries went quietly about their work of education in the modern sense. Schools begun with the simplest equipment, with an enrollment of only a few students, most of whom had to be persuaded to accept the new education by the offer of free tuition and free living, gradually grew into institutions, the like of which China had never dreamed of and which could be compared not unfavorably with schools and institutions of higher learning in Europe and America.

In 1905, the then Dowager Empress issued an edict abolishing the literary examinations and providing for a system of government education. It was comparatively easy to prepare a paper scheme. The difficulty came when the government found that the old system had prepared few of China's scholars to be suitable teachers for the new day. Here at once the service to China of mission schools became apparent, for the effective teachers were largely drawn from the ranks of the graduates and former students of mission schools and colleges. The missionaries considered it an honor to help prepare teachers for the millions of untaught Chinese youth. They adapted their educational systems, within limits, to the requirements of the new opportunities, especially strengthening the Chinese departments of their leading institutions. They prepared and encouraged young men to go to the United States and Europe for study under the terms of the agreement with regard to the remission of a portion of the Boxer Indemnity Fund made by the governments of the United States and Great Britain. As a result of these arrangements some thousands of Chinese young men and women, whose preliminary training has been received in the mission and government schools, have had the opportunity for post-graduate study abroad. Many of these young people have greatly profited by this experience. Some of them as well as other graduates of mission schools who have had no opportunity for foreign study have taken a leading place in China's life. It is amazing to scan the list of graduates of St. John's University, and to a lesser degree of Boone University, and note the names of those who in the past twenty years, have filled important positions in the public life of China.

Moreover the educational institutions have prepared clergy and other workers for the Church in China, as well as business men capable of gradually

accepting responsibility for the management of the temporal affairs of their several congregations, and women, who in addition to serving on the vestries, have undertaken the many activities that have always expressed the devotion and energy of the women of the Christian Church.

During the past five years increasing difficulties have gathered about the government system of education. Civil strife has produced uncertainty and unrest. Provincial governments and military leaders have diverted to their own use and purposes and sometimes to their own personal profit, revenues intended for the education of Chinese youth. Teachers have been left for long periods without support. Buildings and equipment have deteriorated. As a result of all this, government schools in great numbers have been closed for lack of funds to maintain them and those who taught in them.

On the other hand, the government saw the mission schools flourish as never before with larger buildings, better equipment, better trained teachers and steadily increasing numbers of students. Chinese parents have noted the difference between the education, and especially the moral discipline, imparted by the mission schools on the one hand and the government schools on the other, with the result that thousands of them have gladly paid the higher fees of the mission schools, in order that their children might have the advantage of education under Christian auspices. This contrast has inevitably been noticed by the government authorities. Not unnaturally their pride has been hurt. That, and a feeling of resentment, have entered into their attitude toward mission schools.

When, therefore, the principle of nationalism, enunciated by Dr. Sun Yat Sen in his book on the "Three People's Principles" began to make its appeal to a section, even though a relatively small section, of China's population, it was inevitable that the idea advocated by some Chinese educators during the past few years, of incorporating mission schools into the government system, should be taken up and pressed.

#### EDUCATIONAL REGULATIONS

In November, 1925, the Peking government issued six regulations stating the terms under which an institution established by funds contributed by foreigners might apply for "recognition." This was before what is generally described as the "Nationalist Movement," having headquarters in Canton, had taken any definite steps. The Peking government set forth certain conditions under which schools "will be allowed to apply for recognition." (See page 46.)

In November, 1926, the Canton government issued a series of regulations, much more detailed and difficult to comply with than those issued from Peking. (See page 47.)

The Canton government stated in its "Regulations for Private Schools," issued in Canton in November, 1926:

*"Article 2—A private school must be under the supervision and direction of the educational authority of the government."*

Later in the regulations provision is made for the registration of all schools. Furthermore, the following requirements were promulgated:

"In all provinces under the control of the Nationalist government certain requirements are made of every school.

"(1) The principles and the teachings of the party, especially as promulgated in the writings of Dr. Sun Yat Sen, and in particular in the 'San Min Chu I' are to be taught regularly.

"(2) At the beginning of the school session on every Monday morning, students are to assemble before the portrait of Dr. Sun Yat Sen to listen to the reading of his will and to remain in silent meditation for at least three minutes."

The will of Dr. Sun Yat Sen is as follows:

"For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the revolution has not yet come to complete success my compatriots must continue to strive according to the teachings in my books, namely: 'The Plans for National Reconstruction,' 'The Basic Principles of National Reconstruction,' and 'The Three Principles of the People,' and in my proclamation made during the first national representative convention, until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties, especially, should be pressed to their realization at the earliest possible date. This is my bequest to you."

Very few Christian institutions have registered under any of the numerous regulations. Inquiry from the China Christian Educational Association failed to secure exact figures.

Early in 1927 many mission schools maintained by a number of different communions in various parts of China suspended operation. This was due to internal disorders created by a small proportion of the students who generally succeeded in terrorizing the whole student body. This should be clearly understood, lest it be thought that the schools have been closed as a protest against government regulations. Many schools are still closed because there is no assurance that if reopened there would not be a repetition of disorders. Parents, alumni and students are asking for the reopening of our mission schools. There is reason to believe that plans now maturing for reopening in September, 1928, can, in most cases, be carried out.

Registration, so far as it applies to our own schools, has no bearing upon our educational standards. For several years the curricula of our schools have been based upon government requirements. The quality of our instruction has, on the whole, been higher than that of government schools of similar grade. The single exception to this statement is in the case of instruction in Chinese subjects. The demand on the part of the students for instruction in English has, as a rule, outrun the demand for instruction in Chinese.

#### PROVINCIAL AND LOCAL REGULATIONS

Since the promulgation of the original regulations by the Northern and Southern educational authorities, both have issued additional regulations usually in the direction of more detailed official control. (See pages 46-48.) Moreover, provincial educational authorities, and sometimes even local educational authorities, have issued regulations conflicting frequently in important details with both the Peking and Canton regulations. The following examples are given:

*Province of Hupeh:*

The Hupeh Political Council issued regulations containing among other provisions the following, not included in the regulations of the Nationalist government, of which Hupeh\* is a part:

"A minimum capital fund shall be deposited in a bank designated by the educational department as follows:

Universities, colleges and professional schools..	\$20,000.00
Middle Schools.....	3,000.00
Primary Schools.....	500.00

"Schools already registered shall meet the requirements within a year.

"Fees for tuition charged must first be approved by the Political Council of Hupeh.

"In addition, private educational institutions must obey all rules and regulations, promulgated by the Nationalist government or by the provincial government of Hupeh."

Since the regulations from which the foregoing extracts are taken were issued, additional regulations have been promulgated in Hupeh under date of December 3, 1927. Some of the more important are as follows:

"2. All schools opened by foreign individuals or organizations in the Province of Hupeh must conform to the Hupeh regulations for the control of private schools. If they fail to do so they will be ordered to close.

"3. All schools opened by foreign individuals or organizations in the Province of Hupeh must have the same curriculum and methods of discipline as Chinese government schools of the same grade. It is not permitted to foist in the teaching of the Jesus-Bible, prayers or subjects containing religious ideas.

"5. In any schools opened by foreign individuals or organizations in the Province of Hupeh, superintendents, principals, etc., may not be appointed in addition to the headmaster.

"6. All schools opened by foreign individuals or organizations in the Province of Hupeh should promote the following items:

- (a) Individual research work in the sciences and arts.
- (b) Students self-governing associations.
- (c) Student participation in public parades.

"7. In all schools opened by foreign individuals or organizations in the Province of Hupeh an officer in charge of the school discipline should be appointed by the Hupeh Commissioner of Education.

"8. In the case of all schools opened by foreign individuals or organizations in the Province of Hupeh the provincial commissioner (of education) has the right to send an officer to inspect and direct the school affairs at any time.

"9. These regulations shall go into effect from the date of their promulgation. Should there be any points incomplete they are subject to alteration at any time."

*Province of Anwhei:*

The Board of Education of the Province of Anwhei† has issued regulations for mission schools. Among them is the following:

"The yearly income must exceed \$5,000.00 excluding tuition."

\*Note: The Diocese of Hankow is in the Province of Hupeh.

†Note: The Diocese of Anking includes the Province of Anwhei.



*Province of Kiangsu:*

This province\* has put out regulations among which are the following:

"Besides following the regulations issued by the Central Educational Commission a school shall also adhere to the following regulations:

"(a) Minimum expenditures: The total expenses of a junior middle school shall be at least \$2,000.00 per year per grade; (that is \$6,000.00 per school per year) and the total expenses of a senior middle school shall be at least \$3,000.00 per year per grade; (that is a total of \$9,000.00 per school per annum). This would make a total of \$15,000.00 per annum for a full six year middle school.

"(b) Tuition fees of a private school may not be more than those of a middle school of the Fourth Chung San University. Other fees shall not be more than those of a middle school of the University."

On November 19, 1927, the Ministry of Education of the Peking government issued additional regulations. Among them are the following:

"The president or principal of such an institution shall be a Chinese. If the president or principal of the institution has heretofore been a foreigner he shall be replaced with a Chinese who shall represent the institution in applying for recognition.

"The institution shall not practise any religious rites or ceremonies and shall not have as its purpose the propagation of religion." (See page 46.)

On December 20, 1927, and February 6, 1928, "The National University, Nanking" acting as the educational authority of "The Nationalist government" issued regulations, presumably superseding those issued from Canton in November, 1926. The new regulations do not differ materially from those of 1926. (See page 48.)

The foregoing examples of regulations issued by educational authorities in various parts of China indicate a plan to bring about a degree of conformity that is likely to be paralyzing and to concentrate control of all education in official hands. This tendency applies not only to government schools but, as is indicated in the regulations, to private schools.

No private school can be established without permission.

It can be conducted only under official direction.

It is granted no freedom in determining the character of its curriculum.

Its tuition fees and even its vacation periods are subject to official determination.

The liberty of a private school in the matter of religious instruction and worship is limited, but on the other hand it is required to accept a certain ceremony prescribed by the educational authorities and to teach certain political and economic theories.

It cannot cease its activities without official permission, and on the other hand may be discontinued whenever the educational authorities desire to do so.

#### A CHINESE OFFICIAL VIEW OF CHRISTIAN EDUCATION

Dr. Sidney Wei, writing as a member of the Central Educational Committee of the Southern (Canton or Nanking) government, has stated:

\*Note: The Diocese of Shanghai is in the Province of Kiangsu.

"In order to regain the control of education, we must immediately draw up enactments and rigorously put into execution regulations for the repression of schools managed by foreigners. We must positively get back the schools managed by the foreigners and manage them ourselves.

"The restraint of education by religion is an evil inheritance from the middle ages. The former education of our country was bound by the traditional ideas of Confucianism—like being bound by the authority of religion. Now our country's education, although it cannot free itself from being bound with Confucian ideas entirely, yet gradually it can be emancipated. It is a pity that there is a class of missionaries and Christians which advocates what is known as Christian education, evidencing that they regard education as an auxiliary of religion and overthrowing the dignity of education. . . . Education should take natural science and social science as its foundation, and the policy of the party should be the basic policy of education. We should repress all Church schools and not allow religious propaganda, religious instruction and religious worship in the schools."

In practically every civilized country the private school has a recognized standing and is accorded full rights and privileges, so long as a suitable standard of instruction is maintained and its teaching contains nothing prejudicial to public welfare. It is conceivable that private schools may be related to a system of public instruction. Every mission school in China is ready to supply full information as to the character of its work to properly constituted educational authorities.

Unfortunately, those now in authority in educational circles in China seem inclined to consider that private schools have no rights and to overlook the fact pointed out by Dr. Paul Monroe in 1925 that at present—

"the greatest stimulus to government education in China is the mission education from abroad. . . . The time will come when it will be recognized that this has been the fundamental factor that has set government education on its feet. It would be disastrous to government education to remove this stimulus. . . . Those who, at the present time, are agitating for the elimination of Christian schools are unknowingly working for the curtailment and limitation of the very thing they desire, that is the development of government education. Any repressive, undemocratic, illiberal action curtailing the legitimate function of these schools is apt to return as a boomerang upon government schools by an illiberal partisan government of the future. The most that should be asked is the adoption of a minimum governmental curriculum, the attainment of a government standard of efficiency in carrying out the program and the right of visitation to see that such standards are obtained. Beyond this there should be freedom. Such freedom will rebound to the benefit of the government schools as well as to private enterprise."

#### CHRISTIAN EDUCATION IN CHINA AND JAPAN

By some it is supposed that the situation with regard to Christian education in China today is similar to that obtaining in Japan. The following facts indicate that this is not the case.

When the Imperial Rescript on education, known as order No. 12, was issued in Japan in 1899, the Japanese government gave private schools the choice of accepting or not accepting a license from the Department of Education. The holding of a license by a school gave to the students certain advantages over the students of an unlicensed school. These advantages were chiefly:

- (1) Freedom from military service until after the age of 26, i. e., until after the completion of a university course.
- (2) Better opportunity for securing admission to higher schools.

The Chinese educational regulations require all schools to register.

In Japan unlicensed schools retained the right to require attendance at religious services and to include Christian instruction as a part of the curriculum. Even in the case of schools holding the government license the provision that religious instruction should not be required applied to the classrooms only. It was still possible to make religious instruction a required subject for all dormitory students before the hours of 8:00 a. m. and after the hour of 2:00 p. m.

Since 1899 modifications have been made in the regulations so that private schools not holding licenses from the Department of Education, for all practical purposes, suffer no disability and retain the right to give required religious instruction.

The Japanese Department of Education never attempted to make private schools the means whereby certain political propaganda should be imparted to the students.

The Chinese authorities require the teaching of the book known as the "Three Principles of the People."

The Japanese regulations did not require the school to have a representative of the political party in power assigned to the school by the party and paid by the school. Some of the regulations issued in China require this arrangement.

The Japanese regulations did not require the transfer of the school to Japanese ownership or control. Some of the Chinese regulations require the transfer of property and control to Chinese hands.

The Japanese government had a permanent policy and a well organized and efficiently conducted Department of Education. It was not antagonistic to Christianity.

The educational policy in China, as indicated by the varying regulations put out during the past two and a half years, is constantly changing. There is no stability either in a central government or in any educational policy. In some parts of China the educational authorities are distinctly antagonistic to Christianity.

Bishop Tucker has pointed out that in Japan "the authorities recognized that our schools were established in order to promote our Christian work and they were willing that they should be so conducted so long as we did not violate the actual provisions of the law. They showed great consideration and in some cases suggested means by which we could effect our Christian purposes and still keep strictly within the provisions of the law."

In China the central and local authorities have recognized that mission schools have been organized in order to promote Christian work. Many of them have unfortunately shown clearly their unwillingness that the schools should be conducted for this purpose.

#### PRELIMINARY CONFERENCE WITH THE BISHOPS

On November 5th, the Commission held a preliminary conference in Shanghai with Bishop Graves of Shanghai, Bishop Huntington of Anking

and Bishop Roots of Hankow. Much of the time of the conference was given to school questions and particularly to the matter of registration. In general the Bishops were agreed that nothing should be done to impair the Christian character of our schools. They were not so unanimous as to whether or not registration would do so.

The Bishop of Anking stated that he would not accept what is known as the "proctor system" under which the educational authorities claim the right to appoint a member of the political party in power as a proctor of a private school, and that he would not continue a school where Christian teaching is forbidden.

The Bishops reported that in a number of instances primary schools are being carried on chiefly by Chinese and often without financial aid from foreign sources.

All middle schools and the academic departments of St. John's University and Boone University are closed. Theological education is being carried on at St. John's University. All the students from the Central Theological School, at Nanking (the buildings of which are occupied by soldiers), the students of the theological school of Boone University as well as those of St. John's University are receiving regular instruction.

Some two hundred students of St. John's University and Middle School are now enrolled in a temporary school, known as the "Tutorial Association." It occupies rented buildings in the International Settlement and is conducted under the auspices of St. John's University alumni. The university assumes no responsibility for the "Tutorial Association" but is co-operating with it by arranging for members of the university faculty still in China to give regular instruction in the school under the direction of the Chinese principal. He is one of the faculty of St. John's.

In the Diocese of Hankow, what is known as a "Diocesan Emergency School," with classes from primary through the junior middle school grades, is being conducted in the buildings of St. Lois' School, Hankow, in special Administration District No. 1 (formerly the Russian Concession). The Rev. Harvey Huang, who has general supervision of the school and in whose parish it is located, told the Commission in November that the school had not been registered, that he saw no reason for registering at the present time and that the educational authorities had not interfered.

The mission schools have not been closed as a protest against registration, but because political conditions have become so uncertain and because there have been attempts on the part of the communist elements to convert the schools into agencies for communist propaganda. In some instances attempts have been made by the communist groups to seize the school property.

Many Chinese are asking that our schools should be reopened. Numerous petitions from both parents and students have been received by Bishop Graves and Dr. Pott, urging the reopening of St. John's University. The advisory council of the alumni association, as well as former students of St. John's University, have also urged reopening February, 1928. In no instance, however, has it been possible for those advocating this course to give assurance that, if reopened, the schools would be permitted to go on without interference by disaffected students or the educational authorities.

The Council of Advice of the Diocese of Shanghai at Bishop Graves' request considered the wisdom of reopening schools in February instead of waiting until September, 1928. After careful discussion the Council ex-



pressed its opinion that it would be best to adhere to the present policy of planning to reopen in September, 1928.

#### DIOCESAN CONFERENCES

The Commission held diocesan conferences on education with the Chinese and American educators in the Dioceses of Shanghai, Anking and Hankow. In each case the conference lasted a full day or more.

The conference in Shanghai on November 11th was open to American members of the staff of all three dioceses, who were then resident in Shanghai. Chinese and Americans freely discussed the educational situation. There was general agreement:

- (1) That registration is impossible.
- (2) That it would be impossible to maintain the Christian character of a registered school.
- (3) That the Chinese recognize that the excellent work and discipline of our schools is due to the fact that they are *Christian* schools and not merely schools.
- (4) That when the schools are reopened it should be done, without registration, leaving it to the educational authorities to close them if they desired to do so.

The conference in Hankow on November 21st was with the diocesan Executive Council of which no Americans are members. No American participated in the discussion, with the exception of the Bishop Suffragan of the diocese and the members of the Commission. Bishop Roots was the presiding officer. The opinion expressed by the Chinese who spoke, was unanimously in favor of registering the schools as the only method of conducting them for the future. This view is not held by at least two of the leading clergymen in the diocese who are conducting large schools without having registered them and with no interference from the authorities. One of them, who did not take part in the discussion at the conference, expressed his opinion privately afterwards, in an informal conference with the Commission, that he did not think registration at present was necessary or wise and that he was not in favor of registration.

An informal conference with twelve American members of the Hankow staff revealed a division of opinion. Of those taking part in the discussion, four were clearly in favor of registration, two were opposed to registration and two expressed themselves as uncertain. One who took no part in the discussion said afterwards that he was opposed to registration.

On November 28th, a conference with the Chinese and American evangelistic and educational workers of the Diocese of Anking was held in Wuhu.

In considering the school question it was evident that the attitude of the Chinese members of the conference was somewhat different from that of the Chinese members of the Shanghai and Hankow conferences. While they did not advocate registration under the present conditions, they suggested an endeavor to establish "a diocesan standard of registration." In substance, this seemed to mean conferring with the government for securing more satisfactory terms on the points that they felt were in doubt. These points were the securing of religious liberty for and the Christian character of the schools and safeguarding their property by having it remain in the control of the

Domestic and Foreign Missionary Society of the Protestant Episcopal Church, which now holds title.

#### CONFERENCES WITH REPRESENTATIVES OF OTHER COMMUNIONS

The Commission also had conferences with representatives of other Christian communions. In Hankow they met with the representatives of Swedish Missionary Society, English Wesleyan Mission, Swedish-American Mission, London Missionary Society, and the China Inland Mission.

None had registered their schools. The Swedish societies and the China Inland Mission have definitely decided not to register. Representatives of the Wesleyan and London Missions expressed their dislike of the requirements. No decision had been reached. They hoped that when conditions are more settled the regulations might be modified.

In Shanghai, a conference was held with the resident administrators of the Northern Presbyterian Mission, Northern Methodist Mission, Northern and Southern Baptist Missions, and the London Missionary Society. All expressed their apprehension with regard to the educational regulations. None had registered any of their schools. Some stated that they were "preparing to register." They hoped, however, that before registration was actually effected, something would occur to make it unnecessary or impossible to proceed. The Northern Presbyterian Mission has definitely decided against registration. It is prepared to close its schools if operation without registration becomes illegal.

Later in Shanghai, a conference was held with representatives of the China Christian Educational Association. All were strongly in favor of registration. This view seems to have been slightly modified by events occurring since December 7, 1927, when this conference was held. The "Educational Review," published by the China Christian Educational Association, now expresses regret at what it calls "narrow nationalism" as indicated by the promulgation of more drastic regulations.

An illuminating personal conference was held by one of the members of the Commission with a Roman Catholic Bishop in Central China. He did not profess to speak authoritatively for the Roman Communion in China. He did state that no schools would be registered in his own diocese, and that he was confident that the same policy would be followed in all others. He saw no possibility of maintaining the Christian character of the schools, if registered under the present regulations, and expressed the conviction that it would be better to close them than to register. The Christian Brothers, a teaching order from Ireland, who have been carrying on important educational work in Wuchang and Hanyang, have withdrawn from China for the present, at least. The Maryknoll Sisters of the "American Catholic Missionary Society" have temporarily suspended their school work in South China outside of Hongkong. Both of these orders are prepared to conduct schools only when there is freedom to give required Christian instruction, to require attendance upon Christian worship and when government regulations do not make it impossible to maintain a high standard of discipline.

#### FINAL CONFERENCES WITH THE BISHOPS

On December 5th, the Commission met in Shanghai with Bishop Graves, Bishop Roots, Bishops Huntington and Gilman. The conference failed to

secure agreement among the Bishops with regard to any future educational policy.

One of the Bishops favored registration under the present regulations. He said he would prefer to register under the regulations that seemed least favorable to the continuance of Christian education.

Another expressed the opinion that it would be impossible to carry on unregistered schools, but favored registration only on condition that the Christian character of the schools could be preserved. He was ready to support as Christian an institution not allowed to give Christian instruction as a required subject.

A third expressed the opinion that Christian schools could be conducted under some of the existing regulations. He did not, however, agree to the right of a political party, acting through the educational authorities, to place in the schools a representative to have charge of the school discipline and see that the party principles are taught. Nor would he continue schools in case Christian teaching was forbidden, either as a required or voluntary subject.

Another felt there were no existing regulations under which schools could be registered with the government and retain their Christian character. To register, in his judgment, meant the jeopardizing of school property.

Having failed to reach an agreement on the question of educational policy the conference passed to the consideration of subjects treated in another section of this Report. Subsequently Bishops Roots, Huntington and Gilman prepared a memorandum on education and submitted it to the Commission. The letter accompanying the memorandum was written by Bishop Roots and signed by the three Bishops. (See page 43.)

The Commission considers that the proposals embodied in the memorandum should not be approved. The Commission believes that the Church would make a serious mistake by acting upon them and by accepting certain explanations contained in the memorandum.

#### RELIGIOUS FREEDOM

Emphasis is being laid by some on the principle of religious freedom as applied to schools in China. By this is generally meant acceptance by the school authorities of the plan of voluntary attendance at the school chapel services and the making of Christian instruction elective. The fact seems to be overlooked that ample opportunity is given for the exercise of the principle of religious freedom when the students or the parents are making the choice of a school. Students are not and cannot be compelled to attend Christian schools. Mission schools have well defined practices known to all. The time for choice is before and not after the student has enrolled.

Without in any way surrendering the right of required attendance upon Christian worship as part of the school life and training it may be wise to try the experiment, in institutions of college grade, of making attendance upon Christian services voluntary for non-Christian students. It would seem desirable that such attendance should be required of Christian students and all members of the faculty whether Chinese or American.

In any institution where such an experiment is tried, provision should be made for a coincident period, when moral and ethical instruction should be given and at which attendance would naturally be required of those who do not attend the Christian service.

## A FUNDAMENTAL QUESTION

Christian instruction, as a voluntary or required course, raises a more fundamental question. It is not the function of the Church, as it endeavors to make our Lord known in non-Christian lands, to build up a system of purely secular education. It should not provide schools that teach history, mathematics, grammar, literature, science, etc., as required subjects, but make courses in the Scriptures, as a guide of life, courses in Christian ethics and Christian faith voluntary.

Educational work in mission lands is occasionally compared unfavorably with evangelistic work, so-called, on the ground that it is merely educational and does not offer opportunity for the preaching of the Gospel. Such a conception can be entertained only by those unfamiliar with the actual facts of mission life and work. A close study of our educational work in China, as it has been conducted, makes clear the fact that the evangelistic opportunities of a mission school are practically unlimited. It is essential to the future welfare of Christian growth in China to preserve and use these opportunities.

Mission schools, it is sometimes said, exist primarily for the purpose of educating the children of the Christian community and the training of Christian leaders. They unquestionably serve both of these purposes and their work in these directions is indispensable. Equally important is the work of the mission school, in presenting the Christian way of life, so progressively and persuasively that each year a number of students declare their purpose of following our Lord's teachings and ask for baptism and confirmation.

## LARGER PROPORTION OF CHRISTIAN STUDENTS DESIRABLE

Many of our educational missionaries in China feel that the evangelistic effectiveness of the schools has been lessened by the failure of the Church to provide sufficiently for the maintenance of the schools through annual appropriations. Consequently they have been compelled, in order to maintain the schools on a high educational level, to accept an unduly large number of students from well-to-do non-Christian families, able to pay the fees but indifferent to the religious life of the school. In some of the middle schools and colleges the number of non-Christian students has been approximately two-thirds of the student body. It is probable that when the time comes to reopen the schools, the number of non-Christian students received, will in most cases be limited so that in every school at least fifty per cent of the student body will be Christian. Such a policy will require, as was pointed out by the Bishops in China, larger annual appropriations for the schools.

It is possible that in some instances economies can be effected by:

- (1) Discontinuing one or more middle schools in each diocese.
- (2) Simplifying the standard of living provided for the student.
- (3) Arranging, wherever possible, for joint instruction for boys and girls, especially in scientific courses.

In some of our schools a source of weakness has been the necessity of employing non-Christian teachers to teach Chinese subjects, such as language, literature, classics, etc., because Christian teachers qualified to teach these



subjects could not be secured. This condition in turn is due, in part at least, to the effort of the schools to meet the demand for an education in English. Such an education has a utilitarian as well as a cultural value. The result is that many Chinese graduates of our schools prefer to fit themselves for commercial posts either with Chinese or foreign firms where English is a great asset, rather than to devote the time necessary to become teachers of Chinese subjects. This condition is deeply regretted by the authorities of the schools and efforts are being made to correct it.

#### STEPS TO BE TAKEN IN REOPENING THE SCHOOLS

What is to be the next step in the Church's educational work in China? Practically all our schools beyond the primary grades are closed. Some of the school properties are occupied by the military and may be so occupied for months or years to come. Meanwhile, alumni and students of our schools and colleges, especially the latter, have been urging immediate reopening. Such requests have been carefully considered by the Bishops and conferences concerning them have been had with both American and Chinese advisors. It is probable that educational work can be re-established on a reduced scale by September, 1928, along the following lines:

(1) Plan to reopen as soon as a sufficient Chinese and foreign staff is available. Informally send a message to the Chinese educational authorities that it is proposed to reopen as a Christian institution. It will then be open to them to allow or refuse to allow required Christian teaching in the schools.

(2) Keep all schools neutral, politically, with no propaganda in any institution, either for or against any political group in China.

(3) Let it be known that the institutions are open primarily for the children of Christian people. If the parents of other children desire them to attend the school they will be welcomed, with the understanding that they have come to a Christian school.

(4) For the present, limit the number of pupils to a figure much below the enrollment prior to September, 1926.

(5) Indicate readiness to give the Chinese a larger share in the direction of institutions, as rapidly as they prove competent to take that share.

#### ONE COLLEGE OR TWO?

In view of the numerous difficulties now confronting Christian education in China and the heavy expense of maintaining two institutions of university grade, the present would seem to be an appropriate time to consider again the question as to whether all higher education for men, in the China Mission, should be conducted in one institution instead of two, as at present.

#### THE FUTURE

In determining the immediate future of the Church's educational work in China the following considerations should be kept in mind.

At present there is no central or stable government.\* Unfortunately, as this report is being prepared, there is no prospect of any. There is great variety in the regulations issued so far with regard to the conduct of private schools. They are subject to change at any time.

Many Chinese, as well as foreigners, consider the present requirements as unfair and as jeopardizing school properties. They further consider that registration would mean that the control by the Church of its schools would be lost, not only in matters of administration, but in matters that have to do with the discipline and moral welfare of the pupils.

Through compulsory teaching of the book entitled, "San Min Chu I"—"Three People's Principles"—schools are used by a political party for propaganda purposes. Many passages of the book are directed to arousing antagonism, if not actual hatred, towards other nations.

The Sun Yat Sen ceremony commits the school to a practise about which, it is true, there is a difference of opinion, but which many Chinese, as well as foreigners, think substitutes the veneration of an individual for the Christian worship, which has been a part of the life of our schools from the beginning.

When China has a stable and recognized government it may be practicable to relate the Church's educational work to a government educational system. Until that time comes, the risks involved for the schools, both as to their character and property, are too great. The regulations may be changed any day as indicated by past experience. Limitations accepted now will become permanent limitations and likely to open the way to others' more drastic in character.

Requirements now being made do not come from patrons who send their sons and daughters to our educational institutions. In general, the patrons believe in the kind of education being given in our schools rather than in the kind of education formulated by the Chinese authorities.

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\*Since this report was written the Nationalist Armies have entered Peking. The probability is that the Nanking (Southern) Government will soon be recognized as the responsible central government for China.

## ACTION ON EDUCATIONAL WORK

THE following action has been taken upon the section of the Report, dealing with the Educational work:

(1) WHEREAS, It is not the function of the Church, as it endeavors to make our Lord known in non-Christian lands, to build up a system of purely secular education: And

WHEREAS, under the regulations of the various governments of China for the registration of schools, the liberty of Christian worship and instruction in schools is seriously curtailed:

THEREFORE, the National Council informs the Bishops in China that in view of the present unsettled conditions it cannot authorize the registration of our schools, but hopes that at least some of the schools may be carried on without registration: And

FURTHER, that, whenever a stable government shall be established and a national system of education be in effective operation, it will consider sympathetically any regulations regarding private schools, supported in whole or in part by this Church, which may be formulated by the government: And

FURTHER, that, educational institutions supported in whole or in part by the aid of the Church in the United States shall not register with the Government if the use of the "Sun Yat Sen Ceremony," or the teaching of the "San Min Chu I" is required by the government: And

FURTHER, that, until the above conditions can be complied with, no authorization be given to register any educational institutions, supported in whole or in part by the aid of the Church in the United States.

(2) THAT the Department of Missions instructs the Secretary to confer further with the Bishops in China concerning the possibility of conducting all educational work of college or university grade in one institution and report to the Department of Missions as soon as possible.

### III. MEDICAL WORK

THE medical work of the Christian Church in China is universally acknowledged as a great service to the Chinese people and an important aid in the building up of the Christian community. Originally designed as a means of securing a hearing for the Gospel, it has taken its place as one of the outstanding forms of Christian service. Most doctors in charge of mission hospitals are in China because of their desire to interpret the Christian way of life through their medical skill. While they do not consider the medical work an end in itself, they recognize that today it must be conducted in accordance with the highest standards of medical science and that no aim, however exalted, can excuse unworthy equipment or low professional standards. No words are too strong to describe the devotion, energy and skill with which our American doctors and nurses go about their tasks.

A survey of the present position of medical missions in China, made by the China Medical Association, reveals the following facts:

	Southern and Central China		Northern China	
	Total	Per Cent	Total	Per Cent
Number of Hospitals.....	165		70	
More or less normal.....	35	22	49	70
Running under temporary arrangement .....	71	43	17	24
Seized by military authorities	4	2	none	
Closed .....	55	33	4	6

Our China hospitals have steadily increased both in the scope and quality of their work. While they are by no means the best equipped or most adequately staffed mission hospitals in China, it is safe to say that nowhere in China has more devoted and effective work been done than in our hospitals. They are located as follows:

- St. Luke's Hospital, Shanghai (Diocese of Shanghai).
- St. Elizabeth's Hospital, Shanghai (Diocese of Shanghai).
- St. Andrew's Hospital, Wusih (Diocese of Shanghai).
- The Church Hospital, Zangzok (Diocese of Shanghai).
- St. James' Hospital, Anking (Diocese of Anking).
- Church General Hospital, Wuchang (Diocese of Hankow).

Of these, the two Shanghai hospitals and the hospital in Wuchang are in operation.\* The other three, because of military operations or occupation, and the general unrest caused by the communist propaganda, have been closed since March, 1927. All have been seriously damaged.

In addition to the fully organized hospitals, useful dispensaries are conducted at Jessfield, Yangchow, Wuhu and Shasi. These dispensaries with the exception of Jessfield and Yangchow have no resident medical staff but are meeting a real need and are doing a work of mercy that makes its impression upon the Chinese community.

\*In April, 1928, Dr. Claude M. Lee reopened St. Andrew's, Wusih. A group of local Chinese business men gave about \$3300 (Mexican) to pay for repairs necessitated by damage done to the buildings while occupied by Chinese soldiers.

The Commission counted it a privilege to be able to meet personally the Chinese physicians, both men and women, connected with the three hospitals now operating.

On November-12th, the Commission met in conference with the Chinese and American doctors and nurses connected with the Shanghai hospitals. Later in November it had the opportunity of personal conference with the three Chinese and the one American woman physician at the Church General Hospital in Wuchang.

At the Shanghai conference careful consideration was given to the fundamental questions concerning the continuance and the administration of our hospitals. The Shanghai hospitals have suffered comparatively little from military aggression or communist agitation. The conference decided that it is inadvisable to endeavor to reopen any hospitals now closed, if present local conditions or government interference made it impossible to maintain their Christian character and management. The experience of some hospitals, especially in South China where government requirements and economic agitation have compelled closing, proves the futility of endeavoring to conduct hospitals unless they can be assured of freedom from interference.

The conference decided that if it should be wise to reopen hospitals now closed, in interior points, the most effective procedure would be for the American doctor to make occasional visits to such points with a view to familiarizing the people gradually with the return of the foreigners and the proposal to reopen. Bishop Graves has accordingly requested that Dr. C. M. Lee of Wusih return to China when his furlough to this country is over and his period of post-graduate study will have been completed. He is expected early in March.

Consideration was given to the question of reopening hospitals with a Chinese staff, provided it should be found impossible to open with a foreign staff. The Chinese physicians present felt that the time had not come for placing such heavy responsibility entirely in Chinese hands. One of the main difficulties arises from the exercising of discipline on the part of both doctors and nurses. Moreover, it was pointed out that the supply of well-trained and qualified Chinese physicians is so small that it would be difficult to secure a staff, wholly Chinese, qualified to administer any number of modern hospitals. The demand for Chinese doctors in private practise in Shanghai is so great that it is difficult to secure men willing to go into the interior.

The Commission was interested to find that, for the first time in its history, the Church General Hospital is being operated as a unit. Doors have been cut in the walls separating the men's and women's departments. There is now free access from one end of the hospital to the other. It should mean increased economy and efficiency in operation.

An interesting effort is being made to conduct the Church General Hospital, Wuchang, with a Chinese physician as superintendent, assisted by four other Chinese physicians and one American woman physician. The Commission gladly gave assurance of its desire to do everything it could to have this experiment receive a fair trial, and, if possible, insure its success.

In medical circles in China there is a growing opinion that the time has come to discontinue the training of men (or "boys" as they are generally called) as nurses for the male wards of the hospitals. As a rule these "boy" nurses lack the tenderness and the keen sense of responsibility that characterize women nurses. Some yield to the temptation to make capital out of their



medical knowledge by setting up as physicians, claiming to have received their medical education in a mission hospital. The results are often disastrous to the patients and the good name of the hospital from which graduation is claimed. Some hospitals have already begun to replace men (except as orderlies) by women, as nurses for patients of both sexes. While this experiment may not prove to be the way out of the difficulties confronting mission hospitals in providing proper care for their patients and in creating a nursing profession, it certainly deserves encouragement.

For China, as for all other mission fields, it is becoming increasingly difficult to secure the services of qualified American physicians, whether men or women, for the salaries offered under the present missionary pay table. This is especially true of men physicians. Medical education requires a longer time and is much more expensive than any other form of professional training. Scholarships are rare and generally insignificant in amount. The medical graduate frequently enters upon the practise of his profession in debt. This he can work off in a few years with comparative ease if he remains in the United States.

Going to the mission field in debt, the young American physician is burdened with anxiety as to how the indebtedness is to be paid off. The practise adopted by the Department of Missions during the last few years, of giving a limited amount of financial aid, under carefully guarded conditions, to volunteers for the mission field, who are studying medicine in this country, seems wise.

In some instances, the physician, because of the greater public interest that generally attaches to him in the community, is frequently required to entertain and to secure public contacts in ways involving considerable expense. In passing, it may be noted that few people at home realize the number of calls upon the personal funds of the average missionary in meeting expenses involved in the social customs of many mission countries, especially those in the Orient. Often it would be simple justice to provide a mission station with an appropriation for such inescapable expenses.

The medical missionary, especially if connected with a well-established hospital, has an earning power which his fellow workers in some other lines of service have not. This is clearly indicated by a comparison of the amounts appropriated for the support of the average mission hospital and the amount of its average total income and expenditure.

There is a disturbing tendency on the part of some Chinese physicians to expect salaries equal in amount to the salaries of foreign physicians. This is especially true in the case of Chinese who have had post-graduate work abroad. They seem not to realize two facts.

First, that their medical education in China has been almost entirely provided for them and that frequently their post-graduate study abroad has been provided, either in whole or in part.

Secondly, that a person living in his own country and more or less closely following the social standards of the country, requires a less amount than the foreigner for the maintenance of an equal standard of comfort.

No one would question the duty of a mission hospital to provide for members of its Chinese staff as good a support, relatively, as for its foreign staff. To do this, however, does not require a salary equal in amount to that provided for the support of the foreigner.

## ST. JOHN'S MEDICAL SCHOOL

The medical department of St. John's University was the first medical school established in China. Its roll of graduates is a long one. Most of the graduates now living are engaged in important work, either of an institutional or private character. The closing of the Yale Medical School in Changsha, because of the communist troubles in the fall of 1926, has thrown an additional burden on St. John's. Most of the Yale students have come to Shanghai to complete their education. Modern medical education is of such a character that it is practically impossible for any one communion to bear all the expense of a medical school. On the other hand, great difficulty has been experienced in trying to organize a union medical school in Shanghai. On numerous occasions, St. John's University has manifested its willingness to take part in any well-considered union scheme that will insure the preservation of the gains that St. John's has made for the cause of medical education. For the present academic year, St. John's is helping to make the work of the medical school of the Chung San University (a government institution) more effective by contributing the services of some of the St. John's teachers. This tentative arrangement is likely to continue for the next two years. It seems wise that no permanent alliance should be made with a government institution under present conditions.

## ACTION ON MEDICAL WORK

THE following action has been taken upon the section of the Report, dealing with the Medical Work:

(1) That the Church's medical work in China be given the fullest possible support and that the Department of Missions continue, upon the request of the Bishops, to spare no efforts to enlist American doctors, both men and women, and American nurses, qualified by Christian character and professional training and experience, not only to give the best type of medical service, but also to train Chinese physicians, both men and women, for the responsible positions in our hospitals and to train nurses for both clinical and supervision work.

(2) That every practicable effort be made to continue and to improve the work of St. John's Medical School, in Shanghai, and that the authorities of St. John's University be assured of the desire of the Department of Missions, so far as financial considerations permit, to assist St. John's Medical School to take such part in co-operative efforts for medical education as may be approved by the Bishop and the university authorities.

#### IV. CHURCH PROPERTY AND TITLES

THE estimated value of land and buildings in the three dioceses in China is approximately as follows:

Diocese of Shanghai.....	\$2,650,000
Diocese of Anking.....	450,000
Diocese of Hankow.....	1,100,000
	<hr/>
	\$4,200,000 (U. S. Gold)

The Commission considered with the Bishops in China the question of titles to property. It later received from Mr. M. P. Walker, treasurer of the China Mission, the following report dated February 28, 1928:

"I have looked into the matter of the titles of the Mission property, as you suggested, with the following results:

"In the District of Shanghai the property registered in the City of Shanghai is all on foreign title deed. (This means that the deed is written in both Chinese and English, has been passed through the proper consulate and is registered in the consulate).

"The old deeds for the original property in Hongkew is in the name of the Protestant Episcopal Mission. All the later deeds, during Bishop Graves' episcopate, are in the name of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

"In the outstations all the deeds, as far as I can find, are in the name of the\* (American Church Mission), and almost all have been stamped at the Chinese Land Offices and registered in the American Consulate.

"In the District of Hankow the property owned in the foreign concession is registered in the name of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America. Most of the deeds outside of the concession are in the name of the\* (American Church Mission), though some few of them seem to be in the name of the Chung Hwa Sheng Kung Hui, the Church in China.

"In the District of Anking, to the best of my knowledge, all the deeds are written in Chinese in the name of the\* (American Church Mission). The majority of them have been stamped in the Chinese Land Office and, possibly, half have been recorded in the American Consulate.

Yours sincerely,  
(Signed) M. P. WALKER,  
*Treasurer.*

While property is held under different titles as indicated, the Bishops believe that it is all fully secured. They recognize the advisability, where practicable, of having all property vested in the Domestic and Foreign Missionary Society, but think it unwise at the present time to try to transfer titles now under any other designation, to the Society.

All deeds are in safe keeping in Shanghai. Mr. T. J. Hollander, now connected with the Shanghai office, is making a careful examination of the deeds of the Diocese of Hankow.

\*In the original letter the spaces left blank in the above contain the Chinese characters meaning "The American Church Mission."



## V. INSURANCE

All buildings are properly covered by insurance against fire, usually in an amount slightly greater than their cost. Insurance on risks other than fire (e. g., loss through looting or acts of war), can be secured, if at all in China at present, only at prohibitive rates.

Wherever local conditions justify, all buildings are equipped with emergency fire extinguishers, such as "Pyrene" and "Foamite."

All three mission offices are equipped with proper safes for the keeping of valuable papers. This is especially true of the main office at 20 Ming-hong Road, Shanghai. It also contains a large vault to which have now been transferred all deeds to property, as indicated above.

## VI. PROPERTY LOSSES AND REPARATIONS

Since September 1, 1926, much of the Church's property in China has been damaged as the result of warfare between contending armies (e. g., during the siege of Wuchang), from military occupation, from attacks by communists, and from looting by soldiers or by local people.

It is impossible to secure an exact statement of losses until American members of the mission staff are able to return to all the stations and determine what damage has been done. There are some cases where the cost of replacement is likely to be heavy.

In the Diocese of Shanghai the greatest damage has been done at the Central Theological School in Nanking, and at the Mahan School compound in Yangchow.

In the Diocese of Hankow the greatest damage has been done at St. Joseph's School compound in Wuchang, an institution established and maintained by the Chinese, and Simakow, a small city on the Han River, where the Church property has been entirely destroyed by fire as a result of communist agitation. Huntington School in Ichang and the two foreign residences in Shasi are reported badly damaged.

The question of reparations should be frankly faced even though at this time there is no government to which any claim could be presented.

The consular officials have asked for a statement of losses. This information will be supplied as it becomes known what the losses actually are.

Meanwhile, it will be well for the Department of Missions to consider the principle involved. In the judgment of some people it is desirable that no reparations for losses be either asked for or accepted. In the judgment of others it is not for the good of the Chinese government or the Chinese people that damage and destruction for which they are responsible should be allowed to pass without either apology or reparation. Until there is a settled government in China, decision with regard to the exact course to be followed will have to remain in abeyance.

At present there exists this curious situation. The government of the United States, in accordance with Congressional action, is returning to China payments made on account of the Boxer Indemnity of 1900, at the same time that the property of American citizens is being seized, their houses occupied and damaged and sometimes destroyed by the Chinese. The question may fairly be asked, would it not be reasonable for the United States

government to ascertain the losses of its nationals and provide for those losses from funds which it is now returning to China.

## VII. PERSONAL LOSSES AND REPARATIONS

A number of the American members of the Mission staff have suffered partial or complete loss of personal belongings and household effects. In some instances this has been due to outbursts of violence such as the Nanking incident in March, 1927. In other cases it has been due to the wanton destruction by soldiers after taking possession of houses missionaries had been obliged to vacate. In other instances it has been due to looting by the local population after the departure of missionaries.

Insurance policies on personal effects provided no compensation for losses under the foregoing circumstances.

In the conference with the Bishops in Shanghai on November 5, 1927, the question of reparations was considered. The Bishops have taken steps to record with the United States consuls, at their request, statements of losses suffered by individuals as well as by the American Church Mission. No one can tell whether any official compensation will ever be made.\*

Meanwhile some of the members of the mission staff are faced by a serious predicament. Those who hope to return to their stations have not the household equipment to enable them to re-establish their homes. Those who do not plan to return to China are in a similar position in this country. The question was raised whether the Church in the United States might reasonably consider that those who had lost personal effects as a result of the disturbances in China, are in the same position as the missionaries in Japan who lost their personal and household effects in the earthquake and fire in September, 1923. In the latter case the Church partially compensated those who had lost their property.

The Bishops at present have not sufficient information to supply accurate statements of such personal losses. The Commission asked them to secure the information and to supply it to the Department of Missions as soon as possible.

The Bishops expressed the opinion that it would be reasonable for the Church in the United States to make this compensation, but emphasized the fact that none of the missionaries is making any claim for compensation. If the Church desires to aid them, its action will be welcomed and deeply appreciated.

Bishop Graves, who was host in Shanghai for the missionaries who were obliged to leave their stations in all three dioceses, informed the Commission that he had never once heard any members of our staff complain about personal losses, even when they had lost everything.

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\* Since this report was written, the Government of the United States has negotiated an agreement with the Nanking Government with a view to determining and making reparations for losses resulting from the incident of March 24, 1927 only.

## ACTION ON REPARATIONS

THE following action has been taken upon the sections of the Report, dealing with property and personal losses and reparations:

(1) That the Bishops in China be informed that the Department of Missions believes that reparation should be made by China for damage to and destruction of mission property and the personal property of missionaries. It recognizes that under the circumstances at present obtaining in China, it is not practicable to formulate any final policy. It instructs the Secretary of the Department to keep informed concerning the matter and to report to the Department of Missions from time to time on the subject.

(2) That without committing itself at this time to any definite course of action with regard to compensation of missionaries in China, for loss of household effects, clothing, etc., the Department of Missions approves of the action of the Commission in requesting the Bishops in China to supply information on the subject and assures the Bishops in China that it will be ready to give further consideration to the matter as soon as full information is at hand.

## CONCLUSION

AS we studied past and present conditions in the Church in China we thanked God and took courage for the future. The Church has been wisely and solidly established. It is ecclesiastically independent. It is caring for some of its local concerns. It is growing gradually in strength and the sense of responsibility to maintain and spread the faith by which it lives. It has still a long way to go before it will realize the ideals of those—both Chinese and foreigners—who have given their best to its guidance and welfare.

Few would dare to predict what the immediate future may have in store for China's people. They are feeling the impact of new and sometimes vicious ideas and practices. National customs and convictions are being shaken. China needs to know the constructive power of the Gospel.

The question is asked by some today: "Would you advise young American men and women, desiring to invest their lives wisely for the welfare of others, to give favorable consideration to China as a field of service?"

Our reply is emphatically "Yes." China needs now, and will need for a long time, the highest gifts of heart and mind that the Christian Church of the West can supply, through her choicest men and women.

It was the Gospel of the Living Christ that saved the western world from ignorance and barbarism. Only the Gospel of the Living Christ can save China in this time of unsettlement, uncertainty and suffering. As the Bishops of the Chung Hua Sheng Kung Hui said in their pastoral letter of November, 1927:

"There are encouragements which in our opinion far outweigh the pain and sorrow of the disappointments and loss. We are convinced that the victory of the Gospel of Jesus Christ is already assured in China, and that its claim is being established to be the one force which can unify and bring peace and salvation to this great country."

That Gospel must be revealed in Christ-like lives. It must be told over and over again in church and chapel and preaching hall. It must be taught in our schools and exemplified in our hospitals.

Yes, "the one hope for China is Christ, and when other teachings have failed, the oppressed and starving people of this land will surely turn their longing eyes to Him."

May the Church in the United States show the courage and faith of the ambassadors for Christ she has sent to China. May she enter into their plans and their hopes and join in their prayers and their sacrifices. Then she will share with her Lord in the victory that will surely be His.

LOUIS C. SANFORD,

*Bishop of San Joaquin.*

JOHN W. WOOD,

*Secretary, Department of Missions.*

## APPENDIX A

### LETTER AND MEMORANDUM ON EDUCATION FROM BISHOPS ROOTS, HUNTINGTON AND GILMAN

#### BISHOP ROOTS' LETTER, SIGNED ALSO BY BISHOP HUNTINGTON AND BISHOP GILMAN\*

In submitting this memorandum it is assumed that, of course, we could not register if impossible demands were embodied in the regulations, such as the Hankow regulations of last year requiring every school to accept the government's appointment of a superintendent of student activities, who should receive one-tenth of the revenue of the school.

Should there be the demand that no religious teaching or worship be given or conducted at any time on the school property or in its buildings, this demand would require consideration *de novo*. No such demand has been as yet made by any duly recognized governmental authority and, of course, we do not anticipate any such demand but it might be made, I suppose, and I simply want to indicate in this covering note that our memorandum does not provide for this contingency.

Furthermore, it is manifest that many vexatious orders may be promulgated by the government, but these cannot be foreseen in detail. Our desire is to regularize and localize our position under constitutional governmental provisions, and then strive for reasonable regulations and resist unreasonable and unlawful ones.

I trust that with the above understanding, the Department of Missions will authorize us in the registration of our schools, so far as this may be possible.

I am sorry that I could not get this put through sooner, but I trust that even so, you may be able to consider it before you reach Manila. We shall appreciate an acknowledgment from you, although we understand that you may not be in a position, as a Commission, to give even an intimation of your own attitude on the questions which are now raised.

Faithfully yours,

D. T. HUNTINGTON,

*Bishop of Anking,*

ALFRED A. GILMAN,

*Suffragan Bishop of Hankow,*

LOGAN H. ROOTS,

*Bishop of Hankow.*

### MEMORANDUM ON EDUCATION

Submitted by the Bishop of Anking and the Bishop and the Bishop Suffragan of Hankow.

#### INTRODUCTION

(1) We regard it as essential that the Church enter sympathetically into the national aspirations of the Chinese people. If the Church can do this we may hope that its place as a constructive force in the life of the nation will be recognized and that all its activities will be freed from suspicion and the resultant interference.

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\* See page 29.



The national aspirations include a demand for a nation-wide and inclusive system of education adapted to the needs of China. We believe that recognition of the right of the government to require that Church schools enter into such a system is a necessary step in order to secure from the government academic and religious freedom in our schools.

(2) The following principles and rules seem to us sufficient as an indication of the purpose of our educational work and as a guide in adapting it to the new conditions in China.

We ask the Department of Missions to consider these principles and rules and express in as definite a way as possible their attitude towards them in order to secure wholehearted co-operation between the Church in America and the Church in China.

#### PRINCIPLES

(1) As a necessary and integral part of providing education in accord with the purposes set forth by the government, one of the essential objects of our schools shall be the production of Christian character in the lives of the students.

(2) We recognize the individual religious liberty of the students in allowing them to attend classes in religion and religious services or not as they elect; and we claim corporate religious liberty for our schools to provide such classes in religion and such religious services as they may think fit.

#### NATIONAL GOVERNMENT'S STATEMENT OF PURPOSE IN SCHOOLS

Primary education, based upon the "Three Principles," has as its purpose the fundamental training of the children necessary to enable them to meet the needs of the life of the nation.

The purpose of secondary education, in accordance with the "Three Principles," shall be to complete the fundamental training of primary education, and to increase the knowledge and vocational skill of the students so that they may be able to adapt themselves to meet the needs of the life of the nation.

The purpose of a university or college is to offer for study the continually increasing knowledge of the world and to promote cultural progress in order to realize in practice the "Three Principles."

#### RULES TO BE APPLIED IN ALL OUR SCHOOLS

(1) All our schools shall be under the direction of trustees or directors approved by the diocesan authorities and, if so desired, by the Department of Missions; and a majority of the trustees or directors shall be Christian.

(2) Each school shall make an annual report to the Bishop and be open at all times to inspection by his duly appointed agents.

(3) Each school shall have as one of its essential objects the production of Christian character in the lives of its students.

(4) Regular instruction shall be provided for the pupils in the facts and principles of the Christian religion.

(5) Proper provision shall be made for the training of children in Christian worship.

(6) Attendance on religious exercises and instruction shall be voluntary on the part of the pupils.

(7) The teachers shall be responsible for seeing that the provisions of the preceding resolutions are made effective.

(8) Due care shall be taken by the trustees or directors or principals that no teacher be employed except those who will promote the educational object of the school as required by the government and the moral and religious object of the school as required by us as Christians.

#### MEMORANDUM CONCERNING SUN YAT SEN MEMORIAL WEEKLY MEETING

(1) The communists are militant atheists and therefore would not tolerate a religious service.

(2) The Kuomintang stand for the abolition of required attendance at religious worship or instruction in schools and therefore could not require this if it were a religious service.

(3) The easiest way to combat any tendency to make this service religious is for Christians to carry it on as a purely civil requirement.

MEMORANDUM IN REGARD TO THE TEACHING OF THE "SAN MIN CHU I"

These things will be taught under any circumstances, whether within or outside our schools. If taught by men and women who are well informed they will be of benefit to the learners. In other cases, our problem is that of instructing the teachers.

# APPENDIX B

## PEKING REGULATIONS

### I

#### REGULATIONS GOVERNING THE RECOGNITION OF EDUCATIONAL INSTITUTIONS ESTABLISHED BY FUNDS CONTRIBUTED FROM FOREIGNERS

Regulations governing the procedure of recognition, promulgated by the Ministry of Education, Peking, November 16, 1925:

(1) Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

(2) Such an institution should prefix to its official name the term "szu lih" (privately established).

(3) The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner then there must be a Chinese vice-president, who shall represent the institution in applying for recognition.

(4) If the institution has a board of managers, more than half the board must be Chinese.

(5) The institution shall not have as its purpose the propagation of religion.

(6) The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.

### II

Regulations governing application for recognition of schools established and financed by foreigners, promulgated by the Ministry of Education, Peking, November 19, 1927:

The public is hereby notified that the regulations promulgated by order No. 12 in November, the 14th year of the Republic of China (1925), governing application for recognition of schools established and financed by foreigners, have been modified in seven articles as follows:

*Article 1:* Any school established and financed by foreigners and administered in compliance with the regulations issued by the Ministry of Education governing the different grades of schools, may apply for recognition with the educational authorities in accordance with Article 21 of the ministry regulations for the modified educational system concerning the establishment of both general arts and technical courses, and also in accordance with the regulations governing application for recognition.

*Article 2:* Such an institution shall prefix to its official name the term "Szu lih" (privately established).

*Article 3:* The president or principal of such an institution shall be a Chinese. If the president or principal has heretofore been a foreigner, he shall be replaced with a Chinese, who shall represent the institution in applying for recognition.

*Article 4:* If the institution has a board of managers, more than half of the members of the board shall be Chinese.

*Article 5:* The institution shall not practice any religious rites or ceremonies, and shall not have as its purpose the propagation of religion.

*Article 6:* The curriculum of the school shall conform to the standards set by the Ministry of Education and shall not include any religious course.

*Article 7:* These modified regulations become effective on the day of promulgation.

## CANTON REGULATIONS

## I

Education regulations issued in Canton, November, 1926:

## REGULATIONS FOR PRIVATE SCHOOLS

*Article 1:* Any school founded by a private person or a legally recognized body is considered a "private school." This term applies also to a school founded by foreigners and missions.

*Article 2:* A private school must be under the supervision and direction of the educational authority of the government.

*Article 3:* The name of such a private school shall definitely indicate its nature, and shall be prefixed with the word "private."

*Article 4:* The founder of a private school shall organize a board of directors, on whom shall rest the whole responsibility of running the school. Regulations governing the board of directors are issued separately.

*Article 5:* Permission for the founding of a private school, or for any change to be made therein, shall be secured through its board of directors from the responsible educational authority. A student studying in, or graduated from, a school not yet sanctioned by the said authority, shall have no recognized standing.

*Article 6:* Permission for the suspension of a school shall also be secured through its board of directors from the responsible educational authority. All the school property and belongings will then be liquidated by the government appointee, together with the school authority.

*Article 7:* The president or principal of a private school shall take charge of the affairs of the school, and shall be absolutely responsible to the board of directors. The school officers and teachers shall be appointed by the president or principal.

*Article 8:* A foreigner shall not act as the president or principal of a private school. In special cases, the school may invite him to be an adviser.

*Article 9:* The organization of a private school, together with its curriculum, time schedule, etc., shall be planned on the basis of the government educational code.

*Article 10:* Except in the case of a special department (or school) of religion, a private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction.

*Article 11:* A private school is not allowed to compel students to participate in the religious exercises of the school, if there are any.

*Article 12:* In both administration and instruction a private school shall follow the government regulations and the orders from the educational authority, and shall report to the latter from time to time.

*Article 13:* In case of mismanagement or of failure to follow the government regulations, a private school can be dissolved by the government at any time.

*Article 14:* All private schools which have not been registered shall apply for registration within the prescribed date after the promulgation of these regulations.

*Article 15:* These regulations are to take effect from the day of their promulgation.

## REGULATIONS FOR THE BOARD OF DIRECTORS OF A PRIVATE SCHOOL

*Article 1:* The founder of a private school is represented by its board of directors, who will take the full responsibility for conducting the school. Permission for organizing the board of directors can be secured by the founder through a petition to the responsible educational authority.

*Article 11:* Without consent from the responsible educational authority, the board may not dissolve the school that it has established.

*Article 13:* The board of directors of any private school, irrespective of whether it is founded by foreigners or Chinese, shall have a Chinese majority of members. The chairman and representative of the board shall also be Chinese.

## II

Educational regulations issued by the National University, Nanking, December 20, 1927, and February 6, 1928:

## REGULATIONS FOR PRIVATE SCHOOLS

*Article 1:* Any school founded by a private person or body is a "private school." This term applies also to schools founded by foreigners and missions.

*Article 2:* A private school must be under the supervision and direction of the educational authority of the government.

*Article 3:* The founders of a private school shall organize a board of directors, on whom shall rest the whole responsibility of running the school. Regulations governing the board of directors of private schools are issued separately.

*Article 4:* Permission for the founding of a private school, for any change to be made therein, or for the discontinuance of such, shall be secured from the responsible educational authority. In the case of private professional schools and institutions of higher education and the boards of directors thereof, the responsible educational authority shall be the National University; and in the case of private middle schools and schools of lower grades and the boards of directors thereof, the responsible educational authority shall be the provincial educational authority.

*Article 5:* The president or principal of a private school shall be absolutely responsible to the board of directors for the administration of the school.

*Article 6:* The president or principal of a private school shall be a Chinese.

*Article 7:* The organization of a private school, together with its curriculum, etc., shall be made according to the government educational code.

*Article 8:* A private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled to participate.

*Article 9:* In case of mismanagement or of failure to follow the government regulations, a private school may be dissolved by the government.

*Article 10:* All private schools shall apply for registration according to the regulations for the registration of private schools, which are issued separately.

*Article 11:* These regulations are to take effect from the day of their promulgation.

## REGULATIONS FOR THE BOARD OF DIRECTORS OF A PRIVATE SCHOOL

*Article 1:* The founders of a private school are represented by their board of directors, who shall take the full responsibility for conducting the school.

*Article 11:* If the board of directors wish to dissolve or change the school, they shall secure the permission of the responsible educational authority.

*Article 12:* Under special circumstances foreigners may be members of the board of directors but they shall not constitute the majority. The head or chairman of the board of directors shall be a Chinese.





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